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Executive Committee of the Board of Directors
Ursinus College

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VOLUME II.

NUMBER 4.

THE

URSINUS

COLLEGE BULLETIN

April, 1886.

PUBLISHED BY THE
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Collegeville, Montgomery County,
Pennsylvania.

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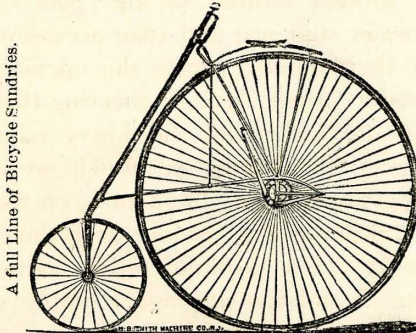
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URSINUS COLLEGE BULLETIN.

VOLUME II.

COLLEGEVILLE, APRIL, 1886.

NUMBER 4

Ursinus College Bulletin

PUBLISHED BY THE

Executive Committee of the Board of Directors
of the College,

AND WITH THE APPROVAL OF THE FACULTY.

The Office of the BULLETIN is the College

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Each number containing, for the present, sixteen
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URSINUS COLLEGE BULLETIN,

Collegeville P. O., Montgomery County, Pa.

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The chief purposes of the BULLETIN are: Statedly to furnish facts concerning the current life and work of Ursinus College; to promote closer fellowship between the College and its friends, and to stimulate zeal for the vital interests which it represents; to supply items of literary and religious news, with special regard to a higher Christian education and the evangelizing work of the Church; to afford members and friends of the College a medium for occasional contributions; and to give assuring proof of the fidelity of the institution to the principles and aims for which it was founded, and of its efficiency in their maintenance and pursuit.

Short contributions of items and articles in harmony with these purposes are solicited, not only from the Alumni, but from all the friends of Ursinus College. Thus they can help to make the BULLETIN interesting and effective.

COLLEGE NOTES.

Somewhat earlier than was even hoped for, the BULLETIN presents itself to its patrons and friends in an enlarged and improved form. For this, complimentary thanks are due to the energetic *Business Manager*. As the paper now appears it need not shrink from comparison with any cotemporary College periodical in regard to its mechanical style and "get-up." In other respects only modesty keeps it from taking a front place with the best of them. It was

required to do this fairly, to represent the *College* whose standard it bears. Thus whilst continuing to be by far the cheapest periodical of the kind published, it aims to prove worthy of fellowship with the highest toned of all in the purest sense.

As a reasonable reward for the zeal and enterprise thus exhibited, the BULLETIN feels justified in asking of its friends some duly substantial proof of their appreciation of its efforts. Let them vigorously endeavor at once to increase its circulation. There must be a score of persons in every place it visits who would, only for the asking, pay 25 cts. for the monthly news of *Ursinus* it brings them, and the other matter it furnishes as side dishes. The benefits to be secured are surely worth the effort. Let it be made, and the result reported before the May flowers bloom.

Prompt returns on the part of former students, and a fair accession to their number, made the opening of the *Spring Term* so cheering that the discomforts of the heavy rain-storm, threatening a flood, were scarcely heeded. And now, on the third day of the session, everything is in good working order. Full classes and students, eager to improve their time, make things move briskly. In every respect the term promises to be the best for its length in

the experience of the *College*. A rich reward, this, for keeping heart during the dark times through which it passed a few years ago. "In patience possess ye your souls."

The opening address by Prof. Reichenbach, Principal of the Academic Department, on "How to Study," was full of valuable suggestions, and favorably received. By heeding the good counsel given the "students" will prove themselves worthy of the name.

To the cheering items regarding College finances, given in March, a somewhat more explicit statement must be added, that the friends of the College may know the full measure of progress made. From the last commencement to Jan. 12, 1886, the debt of the College was reduced by \$12,646, and since the above date additional contributions have been received.

In regard to the bequest of Elder *Henry Snyder* it should be stated that the legacies to Home Missions and Church Extension (\$1000 to each) are bequeathed to *Ursinus College*, in trust for the objects designated.

Preparations for the annual Catalogue have been commenced. It will show the whole number of students in the several departments and classes to be at least 150. Not having the roll at hand, the exact number cannot be given. This is the largest attendance in the history of

the College, no catalogue since its foundation in 1869 showing figures that reach these. The friends of *Ursinus* are thus furnished with the best evidence of its growing prosperity. During the last five or six years the growth has been steady and strong.

On Thursday evening, March 25, the Winter Term was closed with the stated anniversary of the *Zwinglian Literary Society*. A full account of the exercises, given on another page, will be read with interest. The vigorous vitality displayed by the Society in this anniversary proved clearly that the author of statements made in a previous number of the *BULLETIN*, however well meant they were, allowed his zeal for its increased prosperity to underrate its actual status and energy. Such anniversary festivals are inspiring for those who get them up, and creditable to the College. *Sic semper sit.*

To the many College Monthlies that have kindly greeted and warmly complimented the *BULLETIN*, it returns most cordial thanks.

THE LITERARY SOCIETIES.

THE SIXTEENTH ZWINGLIAN ANNIVERSARY.

On Thursday evening, the 25th of March, to the delightful strains of Prof. Ruhe's talented Eureka Orchestra, and stirred by the inspiring presence of an audience that filled every available space in the College Hall, the Zwinglians inaugurated their

16th Anniversary. Long before the time fixed for the opening exercises people had been arriving, until seats, aisle and vestibule were crowded to their fullest capacity. The stage was tastefully adorned with flowers and rare tropical plants from the hot-houses of florist Rimby, and the neat brilliantly lighted Chapel never presented a better appearance. After an eloquent prayer by Vice-President Super, Master of Ceremonies Geo. H. Miller announced the Salutatorian, Oswill H. E. Rauch, of Slattington, Pa. In a few concise, well selected sentences the speaker extended to those assembled a warm and heart-felt welcome, and then took up his theme, "Singleness of Aim." He showed the effectiveness of concentrated effort, the living force that exists in fixedness of purpose and the success and eminence in life that are attainable by aiming at and pursuing with unswerving zeal *one* chosen object. Singleness of aim is the sacred key that opens the inexhaustible store-house of human enjoyment and personal perfection. "One step at a time, and that well placed, we reach the grandest height."

Wallace H. Wotring, Schnecks-ville, Pa., was the next speaker. "Temptations of Youth" was his subject. With earnest manner and well modulated voice the speaker described the evils and allurements to sin that ever beset the path of the young man entering the arena of life. He counselled the rising generation to cultivate the independence of character, so necessary at the

critical and momentous period of human existence through which they were passing, and by example and argument he proved that a strict adherence to principle and an implicit faith in God were their only certain safe-guards.

Calvin U. O. Derr of Reading, Pa., then delivered an oration on "The Emptiness of Human Greatness." The orator cited the achievements of history in support of his theme: vast empires built to rule the world, that crumbled in the dust; conquerors that rose to pinnacles of fame before undreamed of, only to fall to depths of misery and woe; and brilliant victories won that were but the sure precursors of the morrow's discomfiture and defeat. In logical, convincing language he displayed the inherent weakness and utter instability of every structure founded on merely human strength and resources, and urged in conclusion that man should fix his ambition, his hopes and his energies on safe and enduring grounds.

The principles of true "Success" were analyzed in the following oration by Abraham Wolfinger, Springtown, Pa. He discarded the false ideas of luck and chance, the prevalency of which at the present day is encouraging idleness, and causing useful energy to lie unemployed and undeveloped. Success that is worth the having was, in the opinion of the speaker, only gained by honest, manly perseverant endeavor, aided by a due exercise of foresight and discretion by the individual in choosing his calling in life.

The eulogy of the evening was pronounced by Thaddeus S. Krause, of Plumsteadville, Pa., on the life and character of "George Peabody." He portrayed in glowing terms the eminent virtues and stirring traits of character of one of the world's greatest and most liberal philanthropists. He drew a pleasing picture of the inner nature and spiritual constitution of the man who devoted all his powers to ameliorating the condition of his fellow-creatures and gave almost the entire resources of a vast fortune to this one object of his noble life.

D. C. Murtha, of Philadelphia, brought the programme to a close with the delivery of the Zwinglian Oration on the subject, "Self-Knowledge." In the words of the speaker every man should take the precaution to form with care a correct estimate of his powers and abilities. Under and over-estimation of self are extremes either of which is injurious to the successful fulfillment of one's mission in life. It is by a complete understanding of his inner capacities, his deficiencies and his talents, that a man's efforts can be directed toward securing the highest good.

Throughout the rendition of the programme the audience showed by spirited applause that it was in warm sympathy with the speakers. Several unusually beautiful selections by the Orchestra were received with much enthusiasm, calling forth encores, which were generally responded to by Prof. Ruhe. The evening passed off in a manner most gratifying to the Society and worthy of Ursinus,

and the 16th Zwinglian Anniversary marks a red-letter day in the history of the College.

OPEN MEETING OF THE OLEVIAN SOCIETY.

The annual open meeting of the Olevian Literary Society, on the evening of the 12th of March, was a most pleasant and enjoyable event. As is usual on occasions of this kind, the College Chapel was far too small to accommodate the audience that assembled in honor of the girls of Ursinus. The programme, which is given in brief below, was well rendered throughout, and it drew forth frequent and at times enthusiastic applause. The opening prayer was offered by Rev. H. T. Spangler. The literary part of the exercises was begun with a recitation, "Trouble your head with your own affairs," by Miss Tyson. Miss Curdy read an essay on "Truth Versus Falsehood." Miss Bechtel recited a "Thanksgiving Reminiscence." Miss Rahn then followed with an essay on "The Dress is not the Man." A recitation entitled "Catch the Sunshine," was given by Miss Eberly. Miss Price delivered an oration on "The Moral Power of Woman"; and the programme was concluded with the reading of the "Olevian Ruby," the Society's paper, by Miss Royer.

The musical portion of the evening's entertainment consisted of a violin solo, a vocal and an instrumental trio, a duet and a quartette given by Misses Grater, Kulp, Schleichter, Price and Eberly, and closed with a

chorus in which the whole Society participated. A vocal duet, "When Morning Light is Beaming," by Misses Grater and Kulp, was rendered in excellent taste, and fully merited the enthusiastic encore which it received. The meeting was a complete success.

THE SCHAFF SOCIETY.

During the year ending April 1st, 1886, the Schaff Society received into its treasury for initiation fees, dues, fines, and through the kindness of some of its friends, \$161.55.

The *Society* has been as strong financially as it has been numerically. It has not levied a tax upon its members since the year 1883, although its annual expenses have been great.

The *Society* takes pleasure in stating that it intends holding its annual *Open Meeting* some time next month. The time and programme will be definitely announced in the next issue of the BULLETIN.

THE ALUMNI ASSOCIATION.

With the accession of the Class of '85, the Alumni roll of *Ursinus* increased to 80 names. Up to the present the history of the Association records three deaths, so that the membership is now 77. This membership is distributed among thirteen classes, beginning with '73, and ending with '85. Of the eighty graduates 49 either entered the ministry, or are now studying for that calling. Eight of the number are lawyers; 7 are engaged in teaching; but 2 have chosen medicine as their profession; 9 are

occupied in business pursuits in life; and 1 has the degree of Doctor of Pharmacy in view. The four lady graduates are not extreme advocates of "Woman's-rights," and thus far no one of them has announced an intention of entering a profession. *Ursinus* has, also, 17 Theological Alumni who are not at the same time graduates of the College Department, so that 97 is the whole number of those who look to the Institution as their Alma Mater.

The following books have recently been added to the *Alumni Library*: Blaine's "*Twenty Years of Congress*" (2 vols.); "*Memoirs of U. S. Grant*" (2 vols.); "*Montgomery County Law Reporter*," Volume I; "*Macaulay's Essays*" (3 vols.); "*Works of Edgar Allan Poe*" (4 vols.); "*Uncle Tom's Cabin*"; and a number of valuable reports and atlases from Washington and Harrisburg.

There will be a meeting of the Executive Committee of the Alumni Association, on Thursday evening, the 22d. inst., at 8 o'clock, at the residence of F. G. Hobson, Esq., to arrange a programme and attend to other business relating to the next annual commencement in June. By the constitution all those Alumni who reside within one mile of the College are members of the Executive Committee.

PERSONAL.

'75. Rev. Leighton G. Kremer, who is Pastor of the Hagerstown charge in Maryland, consisting of Christ Reformed Church, of Hagers-

town, and Salem Reformed Church, some three miles distant from the town, sends news to the *Bulletin* that he has much reason for encouragement in his work, and adds a wish for the continued prosperity of Ursinus.

'76. Rev. G. A. Scheer, Pastor of St. Mark's (German), Philadelphia, celebrated, with his congregation, the 10th Anniversary of its establishment, on February 14. Starting as a Mission Sunday School, and aided for several years by the Board of Home Missions, it has become wholly self-supporting, and is now in a very prosperous condition. The anniversary festival was an occasion of great joy, attracted crowded audiences to each service during the day and will doubtless be productive of happy results.

'76. Rev. John H. Sechler, a Theological Alumnus, was elected a member of the Tri-Synodic Board of Home Missions of the Reformed Church, at the late annual sessions of the Synod of the United States, in Mifflinburg, Pa.

'76. Rev. Geo. S. Sorber was installed Pastor of the Paradise charge, on the 28th of February, 1886, at McEwensville, Pa., in the presence of a large congregation. The sermon was preached by Rev. F. C. Yost ('76), of Milton, Pa.

'76. F. G. Hobson, Esq., A. M., has issued in book form the first volume of *The Montgomery County Law Reporter*, of which he is editor and proprietor. A brief review of the

volume appears under "*Book Notices*." At the late annual meeting of the Sunday School Society of Trinity Christian Church, at this place, Mr. Hobson was elected Superintendent of the school.

'77. Rev. John H. Bomberger, who has been in Florida since the fall of 1884, has received and accepted a call to his old pastorate at Columbiana, Ohio. Here-entered upon his work the first Sunday of this month. On his journey back to Columbiana he stopped for a few days at Collegeville, and was warmly welcomed by his old friends. During his short stay here he preached twice before the congregation of St. Luke's Church, Trappe.

'79. Rev. D. M. Christman, a Theological Alumnus, has during the past year added 57 members to the four congregations of the Union charge, in Fairfield Co., Ohio, of which he is pastor.

'79. Rev. James B. Umberger is Pastor of the Presbyterian Church, of Newark, Newcastle Co., Delaware, the seat of Delaware College.

'79. Rev. Franklin S. Dietrich, who for several years has been engaged in the missionary work of the Lutheran Church in India, is now stationed at Rajahmundry, in that country.

'79. Rev. W. H. Stauffer was appointed at a recent Methodist Conference to the Trappe Circuit of that Church. He has already entered on his new duties, and the *Bulletin* with

pleasure welcomes him to the scenes of his College days.

'83. Rev. B. F. Davis has accepted a call to the pastorate of Kinnickinnick charge, Ohio. He will take up his work the latter part of this month.

'84. David L. Fogleman, A. B., a student in the Lutheran Theological Seminary, at Philadelphia, graced the halls of Ursinus with his presence at the Zwinglian Anniversary, on the 25th ult.

'84-'85. Messrs. J. J. Stauffer, H. A. Bomberger, P. W. Snyder and J. W. Meminger, of the Class of '84, and Messrs. Jas. B. May and Silas L. Messenger, of the Class of '85, all students in the Theological Department, supplied the pulpits of congregations at their homes or elsewhere, during the vacation just ended.

SPECIAL TOPICS.

RELIGION IN COLLEGES.

In the revived discussion of this important subject the BULLETIN may be allowed to take some part, and the privilege may be the more readily granted, as it thinks that something remains to be said upon it which, so far as known, has not yet been said, or at least not very emphatically urged.

The question does not seem to the BULLETIN to be an open one. It has been settled long ago. In the very nature of the case it could not be otherwise. The essential constitution and character of those who form a College community determine the

matter. Religion in some form pertains to them, and will assert itself. No College gates or bars, rules or discipline can be made so strong or stringent as to keep it out. Theism may be formally excluded, the special tenets of Christianity may be debarred, but then the religion of atheism, skepticism, or of the "dirt philosophy," will more or less invade the "classic halls," "the groves of Academus," or "the Porch." There may be no "daily prayers," but there will be daily profanity; no devout psalms of praise, but songs of another sort, sung at lower shrines.

Until man ceases to be human, human in the sense taught in the psychologies and ethics recognized as respectable by the leading schools of the civilized world, religion cannot be excluded from our Colleges. Huxleyites and Haeckelites may ostracise the religion of Moses and the prophets, of the Lord of the prophets and his apostles, but they will be sure to substitute a crustacean religion of their own invention. Disdaining the worship of the personal Omniscience, they will pay idolatrous homage to an impersonal science which is largely the mere creature of their own perverse fancies. There will be virtually a repetition of what is affirmed in Romans 1: 21-23.

The real question in the case must therefore not be: shall religion be admitted into our Colleges? This would be about as rational as to discuss whether or not air and light should be admitted. The only point open for debate or action is whether

the religion allowed and fostered in those schools shall be true or false, pure or corrupt, in its principles and forms, its faith and practice; and if the subject is narrowed down to this issue, as it should be to clear it of sophism, no room can be found for diversity of opinion regarding it.

The BULLETIN assumes that there is but one true religion, and that it is known in all civilized lands. In assuming this it is assured of the consent of thousands whose creed in all essential things is and has been the same in all ages the world over.

Now *that* religion claims, and if it be the true one must claim, a hearty acceptance of its doctrines, and faithful compliance with all its requirements. And its requirements cover every sphere of life, all human relations, personal and social, private and public, domestic and academic. Why should Colleges plead exemption from them? But they cannot if even they would. They owe as much for existence, support and success day by day to the God of this religion as any body civil, ecclesiastical, or any other corporate capacity, and have at least equal reason to "bless Him and to magnify His name." They are as dependent upon His favor in their organized form as the members constituting the school are individually, and it is due to Him, as it is most needful for themselves, to cultivate a sense of this dependence, and to honor Him by suitably seeking that continual favor. Indeed, in consideration of the peculiar responsibilities of a school, intrusted with the vast in-

terests involved in the case, there are specially solemn reasons why a College should maintain a high standard of living piety and common prayer.

How this may be best done is, therefore, the main question to be decided.

Evidently neither the ethics nor the religion of the case can be satisfied by saying, urge the practice of a pure and lofty morality; warmly commend the cultivation of sincere personal piety and conscientious attention to private devotions. The value and necessity of these must be freely granted. Without them, all else that might be called religious would be little if any better than pharisaic formalism and ritualistic display. But just because *such* morality and personal piety, if genuine and living, are what they are, they demand something more and powerfully prompt to the observance of it. Here the law of the life of a truly Christian household asserts its authority. The more each member cultivates closet devotions, the more will they unitedly feel drawn together steadily around the family "mercy-seat."

The only true answer, therefore, to the question put above, is: let there be daily College devotions, at least at the opening of each day's duties, consisting of the reading of the Bible, singing and prayer. Attendance upon these should be made as obligatory as the observance of any other rule. And if those devotions are fervently and wisely conducted, if they are not made a merely form-

al, conventional, routine thing, but little need will be found for *enforcing* the obligation. The service will rather prove attractive and inspiring than irksome and repulsive, and tend to make the work of each day lighter and brighter for the entire academic fraternity.

If, however, one or another should persistently demur, let him go rather than surrender so vital a matter as this. Give up gymnastics, let boats and their clubs go to the bottom, make every study, and especially such as are at all tributary to the sensualistic æsthetics of the present century, elective. But let not Colleges which ostensibly represent the Christianity of the age, even indirectly encourage contempt for common prayer, or indifference to its use.

[As a suitable sequel to the preceding article the following "*Query*" is copied from an influential religious journal. It seems to be from the pen of an earnest, intelligent layman, and if so may be regarded as expressing the views of many devoted members of the same Denomination with himself. In this view the article is both significant and cheering. It shows that those to whom Colleges must ever look for efficient patronage and support are not only ready to give money for their maintenance, but feel deeply concerned for their real and enduring prosperity by their fidelity to the principles on which they profess to be founded and to the service of which they are pledged.]

A QUERY.

I was interested in the article in the * * * of January 23, entitled "*Religious Error in Colleges*," and signed "A Friend of Pure Religion." I have long been impressed with the opinion the writer expresses, that it is time "Christian people began to consult their consciences in the matter of moral and religious influences at colleges;" and I can repeat his question, "What are pious parents to do?" "Friend of Pure Religion" earnestly commends to us * * * College as an Institution in which the highest order of education can be secured without incurring the risk of erroneous religious influence. Assurance is given of the Christian and evangelical character of its Board of Control, &c. I rejoice in every good word spoken of this time-honored College.

Will, however, "A Friend of Pure Religion" allow a question? While well assured of the Christian standing of the Institution, both in its Directory and its Faculty, how far is *Christian instruction* provided for in its curriculum? I mean its class-room and study-hour work. Of course, "Agnosticism" and "advanced views on cardinal points" of Christian truth, which the writer intimates are inculcated at certain other seats of learning, are not favored in its teaching. But, of course, too, their mere absence is not sufficient to satisfy parents who think Christian education implies instruction, by the methods of study, in *positive* religious truth. Besides the Christian tone and at-

mosphere of * * * the evangelical spirit of those in charge, its Young Men's Christian Association activities, and the influence of the village churches—besides these elements, how far are the principles of Christianity (of course, I mean in no denominational sense) didactically represented in the class-room work of the College?

In a day when secular studies are constantly increasing in range and pressure, and are more scientifically pursued, and our Christian colleges are ambitious to maintain their "attractions" and to "keep pace with the times," is religious truth in systematic and intellectual form, as becomes its rank in a seat of learning, also keeping pace? In some institutions of pious antecedents, and which are still reputed as Christian colleges, this branch of study seems to have been eliminated of late years, and their religious work remanded to "morning prayers" and the voluntary associations of the students. My single question to your correspondent is in regard to * * * status in this particular. Has she changed in this respect? or is text-book and class-room study of religion, at least, equal to its former measure there? I ask only for information, hoping to be "persuaded better things" of her than of certain other Christian schools of which we wot. In the meantime, I respectfully remain, not only a "friend of pure religion," but also

A FRIEND OF * * COLLEGE.

GENERAL COLLEGE NEWS.

An effort is being made in Philadelphia to raise \$50,000 to endow a Pennsylvania professorship of Mineralogy in Washington and Lee University, Va. When Washington was in Philadelphia in 1796, he gave \$50,000 to Liberty Hall Academy, afterward Washington College, Washington and Lee University, and for nearly ninety years the institution has received an annual dividend of \$3,000 upon his gift. It is desired to connect the name of the State of Pennsylvania with this University, which is the only seat of learning now existing which received Washington's personal aid and encouragement.

The number of the theological students at the Universities of Prussia is steadily increasing. In the winter term of 1881-'82 the total number was 1,314; in the present winter it is 2,221, making an increase of about 70 per cent.

The united income of Oxford and Cambridge Universities is \$3,200,000, while the colleges in the United States have an aggregate income of \$4,500,000. The English Universities derive about one-fourth of their income from a student source, while American colleges receive two-fifths of their income from that direction. Yale has an income exceeding the combined income of five of the Oxford colleges. The income of Cornell is surpassed by only three. Columbia has an income greater than the wealthiest English College.

It is proposed to celebrate fittingly the sesqui-centennial, or the two hundred and fiftieth anniversary of Harvard. The College was founded in 1636.

The Michigan State University has 1,331 students, 730 of whom are professors of religion. Of the latter number 264 are Methodists, 188 Presbyterians, 136 Baptists, and so along down the list.

A College soon to be erected in California has an endowment of \$29,000,000.

Harvard University receives the unconditional bequest of \$90,000 from the late Francis Parkman.

There are more Colleges in Ohio than in France and Germany combined.

By the Will of John Antonides of Flatbush L. I., Rutgers College at New Brunswick, receives a bequest of \$5000.

The new observatory of the University of Virginia has been dedicated. The building cost about \$30,000 and the telescope \$6,000.

Johns Hopkins will soon have a Physical Laboratory and Observatory to cost \$100,000.

Wellesley has received a bequest of \$100,000 for building a College of Arts.

Out of over one hundred academic students in the Senior class at Princeton, sixty, at least, have determined on following the professions of either Law, Medicine or Theology.

MONTHLY SUMMARY.

COLLEGIATE.

Heidelberg College, Tiffin, Ohio, is lengthening its course of study in the Preparatory Department from two to three years, and modifying it so as to be fully abreast with the best institutions of the interior of the country. A full course in music will be opened next term under the direction of Profs. Griffith and Adams, who are said to be superior violinists and pianists. A College orchestra has been organized, of which three sons of Rev. Dr. Hibschan are members.

The annual register of *Franklin and Marshall College*, Lancaster, Pa., reports the attendance of students for the year '85-'86 as follows: In the College, 28 Seniors, 18 Juniors, 21 Sophomores, 23 Freshmen, total 90; in the Academy 28, seven of whom are now in the Freshman Class in College; in the Theological Seminary, 11 Seniors, 7 Middlers, 9 Juniors, total 27; grand total 145.

The new building of Heidelberg College at Tiffin, O., is completed and strenuous efforts are being put forth to raise \$7000.00 that still remains unpaid on the structure.

CONGREGATIONAL.

Boehm's Church, Centre Square, Penna., Rev Jno. H. Sechler, Pastor, is holding special religious services, which began Monday evening, April 5, and will continue several weeks. The Congregation is also canvassing the subject of building a Sunday School room.

MINISTERIAL.

Biery, John, address, Kelly's Island, Erie Co., O.

DeLong, J. F., of Bellefonte, elected at Lewisburg, Pa.

Derr, J. H., of East Berlin, Pa., accepts call to the pastorate of the church at Catawissa.

Fribolin, W., installed in Third Church, Cleveland, O.

Herbert, W. H., settled at New Oxford, Adams Co., Pa.

Kretzing, J., of Littlestown, Pa., accepts call to the charge at Broadheadsville.

Miller, J. W., removed from Greencastle, Pa., to East End, Pittsburg.

Martin, G. H., installed pastor of the Timberville charge, Virginia.

Reiter, C. H., address, Glencoe, Somerset Co., Pa.

Smith, Wm. F., Seneca, O., accepts call to Hillsborough, Highland Co., O.

BENEFICIARY EDUCATION.

H. M. Housekeeper, of Trinity church, Philadelphia, \$47.61.

Rev. F. A. Guth, Jefferson charge, York Co., Pa., \$105.00.

Rev. J. H. Hartman, Lischey's charge, York Co., from Mrs. Elizabeth Reber and Mrs. Barbara Hake, \$50.00.

BOOK AND LITERARY NOTICES.

[In noticing Books, the BULLETIN is not limited to such only as are received for that purpose from publishers. For sufficient reasons others may be mentioned favorably or unfavorably, according to the BULLETIN's estimate of their merits.]

THE MORAL SYSTEM, by E. H. Gillet, formerly Prof. in the University of New York city. Published by *Scribner's Sons*.

The new edition of this admirable book, recently published, furnishes an occasion for calling attention to its merits which is gladly seized by this *volunteer* notice of it. It does not pretend at all to supercede Butler's Analogy. That will ever remain an unrivaled standard for its special purposes and aim. But the Rev. Dr. Gillet's Moral System offers a substitute as a text-book for Colleges and Schools of the higher grade which cannot but grow in favor with its use. In this necessarily brief notice no more can be added but to commend it to the examination of any who may not yet be acquainted with it. It will be, apart from its value as a text-book, a valuable addition to any library.

From the *Presbyterian Board of Publication*, 1334 Chestnut street, Philadelphia, have been received :

FROM ACCADIA TO MACHPELAH; or, THE HOMES AND JOURNEYINGS OF ABRAHAM, by the Rev. J. M. Thompson. 12 mo. pp. 319. Price \$1.15.

FLOWER-TALKS AT ELMRIDGE, by Ella R. Church. 12 mo. pp. 320. Price \$1.15.

Both these books are gems for the adornment of any Sunday School or family library.

As to the former, though it treats of an old and familiar theme, it will be found by any ordinarily intelligent reader, old or young, to be as fresh and engaging as though they now read for the

first time of the Patriarch of Mamre, and of his journeyings from his native land to his last earthly home. Recent discoveries are aptly used to elucidate the narrative, and impressive lessons of faith, obedience and submission to the will of God are drawn from every leading incident, and profitably applied.

By the other volume young people especially will be taught to see in the "flowers of the field," not only how they grow, or such beauty as attracts the natural eye, but greater wonders, and to discover a sweeter fragrance than that which appeals to sense. The attractions here exhibited appeal to the spirit's higher life, and draw it powerfully upward to a sanctifying admiration of a beauty that shall bloom forever in

The land of pure delights
Where ransomed saints abide.

Both books are richly illustrated with appropriate engravings.

MONTGOMERY COUNTY LAW REPORTER, VOL. I., FOR THE YEAR 1885. Published by F. G. Hobson, Esq., of the Montgomery County Bar.

We are pleased to notice this volume, edited and published by our alumnus, F. G. Hobson, Esq., A. M., of '76. A year ago Mr. Hobson commenced the publication of a weekly legal journal at Norristown, in which appear chiefly the reports of cases decided by the Courts of Montgomery County, together with all the cases arising in said county that have been passed upon by the Supreme Court of Pennsylvania. The first volume is now completed and is bound in full law sheep, making a large book of 222 pp. of regular law reports, to which are added some 400 pp. of extra matter, containing a full record of all the business of the Montgomery County Courts during the year, the Letters Testamentary and of Administration granted by the Register of Wills, and in short an epitome of the County's legal history for 1885.

The work of editing has been well performed by Mr. Hobson and the volume is another evidence of the excellent literary taste the gentleman has displayed in previous publications.

During the past month two more publications have been added to the BULLETIN's list of College Exchanges: *The Pennsylvanian*, the live and interesting weekly paper of the University of Pennsylvania, and the *Central High School Mirror* of the Boys' High School in Philadelphia.

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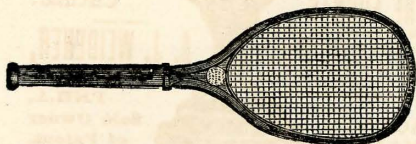
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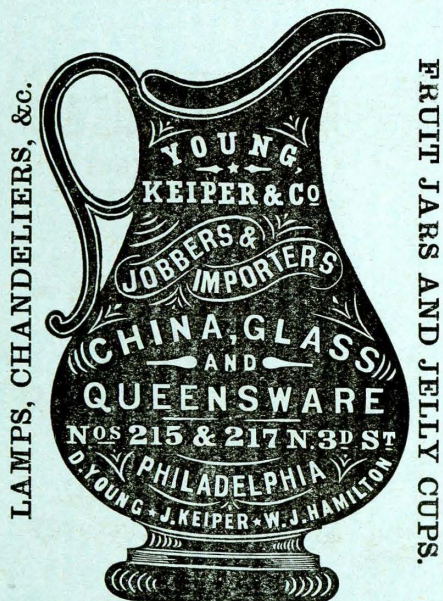
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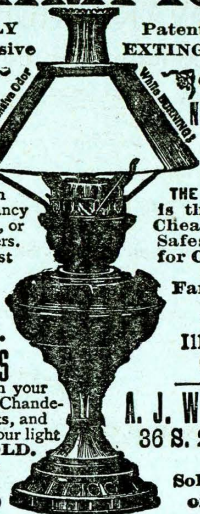
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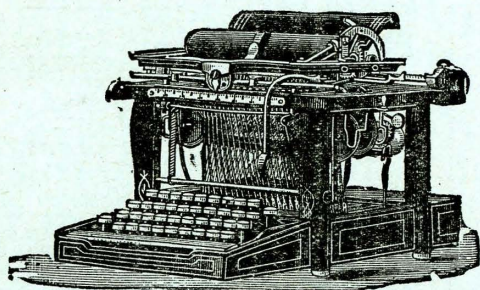
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